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Bribri

CULTURAL POSITION AND ORGANIZATION

The Bribri, according to Sapper,[3] Brinton,[4] Thomas and Swanton,[5] and Pittier,[2a] belong to the South American rather than to the Mexican and North American culture group. According to Pittier, the tribe is divided into two groups, the Tubor-uak[6] and the Kork-uak or Djbar-uak. These moieties were exogamous and matrilineal, and were divided into the following clans:

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614
616

TUBOR-UAK

Suritz-uak, Deer clan.
Dutz-uak, Bird clan.
Bokir-uak.
Dojk-uak.
Sark-uak, Monkey clan.
Dogdi-uak, Snail-shell-River clan.
Orori-uak, Ravine-of-the-Arari-River clan.
Kugdi-uak, Ravine-of-the-Uren-River clan.
Tkiut-uak, Flea-house-site clan.
Duri-uak, Bird-ravine clan.
Arau-uak, Thunder-house clan.
Urijk-uak, Ant-eating-Bear clan.

KORK-UAK, OR DJBAR-UAK

Djbar-uak.
Di-u-uak, Water-house clan.
Tkbiri-uak, Snake-ravine clan.
Kos-uak, Precipice clan.

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614 Kipirjk-uak, Edible fruit of a vine clan.
Amu-kir-uak, Agave-patch clan.
616 Tsiru-ru-uak, Ripe chocolatê-bean clan.
Uni-uak.
Sibri-uak, Forked post water or ravine clan.
Dauibri-uak, Ravine clan.
Amuk-uak, Agave-patch clan.
Akter-uak, Rocky-place clan.
Kur-ki-uak, Name of place at the headwaters of the Uren clan.
Kacha-ut-uak, Achiote clan.
Bobri-uak, Name of a place at the headwaters of the Uren clan.

776 Pittier, who has published a brief paper on the folklore of the Bribri and the Brunka,[2b] states that their primitive supreme god was named *Sibú*, and was surrounded by secondary divinities called *Sörkurá*, *Jáburu*, and *Surá*, some of them good, others evil, both eternally tricking each other. 773 All men were born from seeds, over which the deities fought. The sacred seeds were kept in baskets which *Sibú* gave into the care of the benevolent gods. The evil deities, however, continually sought for the seeds, and this was the origin of a series of adventures which are still narrated by the surviving pagan Bribri. The skunk is the trickster of Bribri mythology.

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765 is often made and is drunk at the burial place
[273] during the ceremony. Pittier[118] records the
782 [Text continues TOP of P. 35(B)--Analyst]
[825]

SOCIAL ORGANIZATION

614 **The Clans.** The Bribri and the Cabécares are
● [616] divided into matrilineal clans which developed from moieties. Although a number of clans have disappeared through war and sickness, those which remain strictly follow the ancient rules. This emphasizes the non-marriageable
582 position of all the mother's relatives. A vestige
614 of cross-cousin marriage exists but is not compulsory. One can marry the mother's brother's child but never the offspring of the maternal aunt. On the father's side, beyond the father's sister and the first cousins, one can marry whom one wants. The importance of
614 clan relationship is easily understood when
673 one takes into consideration the moral code of these peoples. According to this there are three great sins which are placed in the following order:

1) To have sexual relations with own clan.
[825] 2) To allow an animal to suffer when wounded in-
324 stead of killing it rapidly.
[177] 3) To kill a man. (This may be the influence of the Roman Catholic Church and the government of Costa Rica.)

582 The need to adhere to clan regulations in
614 regard to marriage is illustrated by the formation of new clans as a result of marriage outside of the tribe proper. This has become more
[164] important because in the past 50 years many clans have died out due to measles and yellow fever epidemics, and the always present amoeba. In Salitre, for example, a new group has been formed which is known as *terú*. This started when a Bribri man belonging to the *uniwak* clan married a Térraba woman. The Cabécares are less inclined to form new divi-
[166] sions. Those who have inter-married with the Bribri do not remain in Cabécar territory (*see* list of Bribri clans).

614 On the Caribbean side, clans are associated
[423] with given geographical sections (*see* Villages; Land Tenure). The land is owned by the
[756] complete group and the medicine man in

[118] Pittier, 1938, p. 26.
[119] Gabb, 1875, pp. 507-509.

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101 "Cabécar owners." The Cabécar call their lan-
192 guage *sɔktɔ* or *sejektɔ* = our tongue. This is composed of *sé* or *seje* (our), and *ktɔ* (lan-
614 guage). *je* is for the sound only. There are still numerous clans, some of which are listed below.

The Bribri clans existent in 1954 on the Pacific side of the range are the following:

duriwak (bird water people)
diuwak (sun people)
kuLkiwak
uniwak (pot or vessel people)
bubuLiwak
sulariwak
túbuLwak [119] (*flame* people)
towarriwak

The Bribri clans in the upper Lari region are:

tsiruriwak (cacao people. This is originally a Cabécar group and is found among the Chirripó).
kúmbuwak
kɔberiwak (snake river people, by the Uren River)
ruLgikwak
kor'wak [120] (stagnant water is *kor'*) pronounced on the Caribbean side as korkwak.

Those Bribri clans by Amubré in the Talamanca Plain, are: [121]

saLwak — kɔberiwak
duriwak — uniwak
túbuLwak

Bribri clans by Shiroli in the Talamanca Plain by the Sixaola or Teliri River, are:

síbowak — mediwak
mogriwak — brupawak
kɔbériwak — túgwa (mixed, Bribri and Cabécar)

614 The *túgwa* seems to have been originally a
554 Cabécar clan taken over by the Bribri in parts
611 of the Talamanca Plain. It is one of the highest in rank, classifying in the Spanish sense as nobles. Because of this, exceptions seem to have been made, at least in the Talamanca Plain, for children may consider themselves
[851] members of their *father's* clan in spite of the fact that the father has married outside of his people.

● [616] [119] Pittier, 1938, p. 19, claims that this is one of the two divisions of the Bribri tribe. He uses the spelling *síbor-uak*. This is a clan today.

[120] This is the other division of the Bribri according to Pittier, 1938, p. 19.